

# BOSTON RECORD

## And Religious Telegraph.

NATHANIEL VILLIS AND ASA RAND, PROPRIETORS AND EDITORS. . . No. 22, CONGRESS-STREET, BOSTON, MASS. . . W. A. PARKER, Printer.

NO. 44...VOL. XIV.

WEDNESDAY, OCTOBER 28, 1829.

TERMS.

For a single copy, \$3 a year—or \$2.50 in advance.  
No Agents or Companies, 6 copies for \$12.50 in advance.

### MISCELLANY.

For the Boston Recorder.

#### TO PROFESSING CHRISTIANS.

The apostle Paul was an eminent example of patient and persevering self-denial. The elements of his Christian character were of a high order, and his soul was deeply imbued with the spirit of his Lord and Master. How far below him do Christians of the present age fall, in this distinguished trait of his character. What are the species of self-denial that characterize the present period of the world, in comparison with that of primitive times? The apostle having under consideration the eating of things sacrificed to idols, has this remarkable instance of self-denial. "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

No person ever made a sacrifice for God, however small, which was not made up to him in the end. This assertion is fully borne out by the history of the children of God in every age. Let one example suffice. Was it a sacrifice for Daniel to forego the king's dainties, when he "purposed in his heart that he would not defile himself with the portion of the king's meat, or with the wine which he drank?" And was it not made up to him and his companions, though they had "pulse to eat and water to drink?" Let the context decide. "And at the end of ten days their countenances appeared fairer, and fatter in flesh, than all the children that did eat the king's meat. Paul says, 'It is good neither to eat flesh nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.'—The purpose of this communication is, to desire self-denial of every individual Christian in regard to a little indulgence, a self-denial which is demanded by the spirit of the times. It is not granted, the irresistible conclusion must be, that that little is dearly beloved; if so, the sacrifice becomes greater, and should be made. It is as for your life; and not only yours, but by your speaking example, for the life of your children and your children's children. Will you, or will you not, come to the reasonable conclusion, 'as for me,' I will abstain entirely from the use of ardent spirits?" Dr. Johnson says, "if every person would sweep before his own door the streets of London would be clean." If every Christian professor would individually in the fear of God make this resolution and live up to it, the church of God would be purged of this veiled monster—the temperate use of ardent spirits. "I speak to wise men, judge ye what I say."

Vici.

The above writer argues on the supposition that the taste of ardent spirit may be a gratification to a Christian. No doubt such instances have existed; but the time we trust is coming, when it will be no self-denial to any believer to abjure the deceiver for ever.

Eds. REC.

#### WILSON'S EVIDENCES.—Continued.

We came, next, to consider the magnificent apparatus which surrounded the DIVINE AUTHORITY of the religion contained in these authentic and credible books.

And here we first contemplated with admiration the miracles of our Lord and his apostles. And having proved that the facts involved in each miracle, viewed abstractedly from their cause, were undeniably established by the same testimonies as supported the credibility of the narrative generally; we consider the number and variety of our Lord's mighty works, the palpable and clear suspension of the laws of nature which they exhibited, the circumstances of publicity under which they were performed, the abiding effects of them, the prophetic oracles of the former Testament which were accomplished by them, and the national usages and monuments which were, in consequence, set up at the time, and which subsist to the present day. Such miracles, supported by such evidence—a whole nation witnesses to them—a new and holy religion set up from the first on the footing of them—interviews indissolubly with the religion, in attestation of which those who wrought them lived and suffered and died—such miracles the world has never seen, except in the dispensation of the same revelation under Moses. The unsophisticated conclusion of the human mind, on perusing the records of them, is, that the Christian religion is of God.

And what shall we then say of the prodigious scheme of prophecy fulfilled in every past age, and fulfilling now before our eyes? What shall we say of a scheme, which, beginning with the fall of man, accompanied the Jewish church in each period, and stretches on to the consummation of all things—which centered all its predictions in one divine person, the Son of God—which exhibited all the wisdom of the Almighty in the arrangement of its several parts and its growing accomplishments—which bore the stamp of a holy God in the pure and devoted piety of the prophets themselves—and which subserved the most important ends of religious instruction and consolation? But why do I remain silent on the prophecies in their scheme and plan, when I see their accomplishment surrounding me with wonder—when the person of the Messiah unites a thousand most extraordinary indications of preexistence—when Jerusalem trodden down by the Gentiles, and the Jews dispersed before our eyes, are a standing miracle—when the desolations of Nineveh and Tyre and Babylon remain to the present day—when the Arabs and Egyptians are witnesses of the prophetic inspiration—when the sketch of the division of empires in the wonderful predictions of Noah, and the mystic image of Nebuchadnezzar, is being filled up in every age—when the great apostasy of the western church strikes the heart with dismay in one view, and yet relieves it in another from the oppression, which such corruptions, if not marked out in the word of prophecy, would have produced? And whether do not the unaccomplished parts of the great scheme lead the laboring faith of the Christian?

But, my brethren, I check myself. When was there such a combination of moral proof for the truth of any one subject, as conspires to illustrate the Christian evidences? All the wisdom and power and goodness and sovereignty of the Almighty are displayed to our obedient faith. It is not merely a stream of evidence; it is a swelling tide—a flood which bears away the vessel, and against which not a breath or whisper of solid objection can be raised. It stands alone. It bears the unequivocal impress of the majesty of the one revelation which the blessed God has vouchsafed to man. And why should I add a word on the propagation of Christianity, and its beneficial effects, except to say, that they constitute of themselves independent proofs, which nothing can invalidate; and that, when connected with the preceding, they shut up and conclude the external evidences of Christianity. Nothing can be added. So far as we can judge, the case admits of no stronger evidence. All the attributes of the Almighty, refulgent in the miraculous powers; and dispersed all around in the world

of prophecy, as reflected in the events of the world for six thousand years; and concentrated in the propagation of the gospel; and blessing mankind daily in its beneficial effects, embazon the Christian revelation with a glory which must burst upon every eye, and penetrate every heart which is not willfully closed and hardened by perverseness and obduracy.

And the whole evidence is sealed by the doctrine of the divine inspiration of the scriptures, which leaving every thing human as to the form, renders every thing infallible as to the matter of the revelation which it conveys; and thus unites the highest emanations of the wisdom and power of God with the most compassionate exercises of his condescension and grace.

For the Boston Recorder.

#### INDIANA.

Extracts of a Letter from a Clergyman in Indiana to the Students in the Theol. Seminary, Andover, Ms.

DEAR BRETHREN:—I have resided in Indiana about eight years, and travelled over a considerable portion of the State, and what I now state to you will be mostly what I know from personal observation. The soil generally is rich, easily cultivated, and produces in great abundance all the different kinds of grain, vegetables and fruits which are common in New England, and some kinds that are not raised there.

The climate is pleasant and in general healthy. There are some places which are quite unhealthy in consequence of their local situation near low grounds or stagnant waters, where fever and ague and bilious fever are common. Typhus fever and consumption are much less common than in Massachusetts, and but few days in winter here are colder than in November there. The ground is seldom covered with snow more than 24 hours at a time. The farmers do not shelter their cattle and not more than half of them cut any hay.

The population is rapidly increasing. It is now estimated at 300,000, who have emigrated from every State in the Union and from almost every quarter of the globe. They bring with them their respective manners, customs, and prejudices, which in the general they are zealous to maintain.

They are taken together the most hospitable people I have ever seen. There are many men of talents and education; and many who are quite illiterate: some can neither read nor write. Some care but little about the education of their children; but generally they are anxious to have schools and do have them, although many of their teachers are mere Ignoramuses. One section of land in each township, or 1-36th part of the whole is appropriated to aid in the support of common schools, and all fines arising from non-attendance on military duty, and fines imposed by the Circuit Court for certain misdemeanors, are devoted to the building and support of a county Seminary, where the higher branches of an English education are to be taught, to be located in the seat of Justice of the County. In several counties the Seminary is already in operation under the instruction of a competent teacher. A certain per cent of the proceeds of the lots sold in the support of the Seminary is applied for the establishment of a county library, which is free for the use of the inhabitants.

A State College is now in operation at Bloomington under the instruction of an able President and Professors. There is also a Seminary at Hanover in Jefferson Co. dedicated to "Hanover Academy," under the direction of the Presbyterian denomination, the principal design of which is to educate young men of piety and talents for the gospel ministry, to supply our destitute churches. This will include the highly useful manual system with the Literary and Theological departments. The present number of students is 20, of which 14 are hopelessly pious, looking forward to the ministry. We despair of ever obtaining a supply for our churches, unless we can have more than 1000 more than 60 Presbyterian churches, and only 25 efficient ministers of that denomination. There are about 20 counties in which there is not a minister of our denomination. There are very few ministers of any other denomination, who have advantage of a classical and theological education. Most of them think education unnecessary for a minister of the gospel; and of course many men undertake to preach whose education is not equal to that of a common school-boy in New England eight years of age, and some who cannot read at all. I need not tell you the tendency of such preaching. The people generally are anxious to hear preaching, and when they cannot hear that kind in which they believe, most of them will listen to such as they do not believe. There is a great call for faithful, pious, enlightened ministers. "The harvest is plentiful and the laborers are few." The Macedonian cry, "Come over and help us" is every where. The people generally are destitute and many more could soon be formed if we had ministers to gather and supply them. We hope, dear brethren, that you think of Indiana when you choose the field of your labors, and if we are permitted to see the close connection which the education and satisfaction of a great number of our people as fellow laborers with us in this interesting and important part of our Master's vineyard; but if we should before that time be dismissed from our labors here below, it would soften our dying pillow, and smooth our passage to the grave, to hear that a company of our young brethren were coming to fill up our ranks, and claim salvation in this needy land. "There remaineth very much land to be possessed." We have with our own eyes witnessed the moral desolations around us, and the tears and interstices of many of the children of God that they were to be favored with the ministrations of Christ. Let none of us be such as are willing to "endure hardness as good soldiers," and to "spend and be spent" in the service of Christ. Every minister must come prepared to endure many hardships and privations, to practise self-denial, encounter prejudice, and conform as far as is consistent with duty to the people, that he "may by all means save some," and look forward to another world for his reward. Such men will with the blessing of God do good. None need to think they must bid adieu to every earthly comfort when they come among us, for those who have the means can live as well here as in New England and at the same time be faithful. A faithful man will never suffer for the want of the necessities of life. In times past ministers have been compelled to depend mostly on their own exertions, exclusive of preaching, for their support; but times are altering for the better almost every year. A very considerable moral change has taken place since I came here eight years ago. There were but twenty churches and six ministers of our denomination, no Synod, Presbytery, Missionary, Sabbath School, Tract or Temperance societies, and but very few Bible societies. Now we have, as before stated, more than 60 churches, 26 ministers, 3 Synods, 3 Presbyteries, a State Missionary Society, a S. Union, many Bible, Tract and Temperance Societies, and exertions are now in progress for the formation of a State Temperance Society during the month of December next.

In the Bible, Sabbath School, Tract and Temperance Societies different denominations unite. Indiana is destined ere long to become an important part of our civil Republic, and of the church of God. Let her be speedily supplied with an enlightened piety ministry, and the generation that is now rising up will see in her a State not inferior to any in the Union. Who among you would not wish to enjoy the satisfaction of aiding in elevating to a high standard the moral and religious character of this rising State? When the question is asked, who will engage in this glorious enterprise? Methinks I hear many of you respond, "Here we are, ready to go." We shall rejoice to divide the field with you, and have many of you co-workers with us in building up Zion, and in spreading the triumphs of the cross. Our tools will be great; but if we are faithful, greater will be our reward. Remember and pray for us all, and especially for your unworthy brother in the lands of the gospel.

H.

#### HOME MISSIONS.

For the Boston Recorder.

#### THE GRATITUDE OF THE FEEBLE.

From a Clergyman.

"Since my last, the Ladies of my parish have made an effort to show that gratitude to the M. M. S. which they have long felt. To that society they feel indebted under God, for the blessed ministrations of the Gospel among them; and it may be said of all the thinking and worthy part of our people, that they are deeply sensible of their obligations to their Christian brethren abroad. The Ladies

here have contributed thirty dollars to the cause of Domestic Missions—and it may truly be said of them, as of the woman in scripture—they 'have done as they could.'"

From a Missionary.—"The aid which the M. M. Society affords us, is received by this people with the utmost degree of gratitude; and it will be impossible for them at present to support the preaching of the gospel without it. Their attention to the means of grace during the year, has surpassed my expectations; and though we have not experienced what may be termed a revival of religion, yet we have experienced a great change in the feelings and conduct of the people—and all express feelings of gratitude at the restoration of gospel order."

From a Layman.—"The Lord prospers us. Last Sabbath five were added to the church, of such as we hope will be saved. We have now as many as fifteen inquirers."

We hope you may be encouraged to continue your aid. We have reason to bless God, and acknowledge gratefully what the Mass. M. Society has done; and we are yet so weak in a pecuniary point of view, that we feel that our very existence as a Society would be endangered by the withdrawal of such aid. We are sensible that effort and sacrifice are good for us; and we are by no means disposed to crave assistance longer than it is indispensable, for we know that the claims on our Society are numerous and pressing."

A Rising Church.—"A short time since, the appearance of things was pleasant. Many hearts were rejoiced; and there are some among us, who give evidence of a new heart and right spirit. But the progress of truth has never been rapid here, from the first. It is all by little & little that we advance, like the feeble urging of the waves against the crumbling bank—or rather like the wearing away of a rocky shore; for I am persuaded that no where in this Commonwealth, will the truth meet with a more hardened front, than in this neighborhood. Our hope rests only on the fact that our God is the Almighty. We are in all respects a feeble band—but have even more strength in numbers than in wealth. Our congregation is uniformly much larger than the other, and is made up very much from among the young. I can truly say, there is no want of liberality—and I think no want of courage. Through the goodness of God, the ability of the Society is increasing; and they are looking forward with confidence to the time, when the Lord shall greatly increase their strength and their graces—in the mean time, they feel that their existence must depend on foreign aid—and they have no where in the world to look, but to the Mass. Miss. Society."

A Missionary Station.—Speaking of the towns around him, an agent of the M. M. S. says—"A must be considered Unitarian decidedly. P. is Unitarian, except that there is a small evangelical church in it formed a few years since, and borne down by oppressors. D. is destitute of a preacher of any denomination, and like other places left destitute is inclined to liberal principles. N. is Unitarian, except a small society lately drawn off. O. is Unitarian, and W. is Unitarian. In a region of 20 miles diameter, there is no settled Orthodox minister, except in this society—and this is nearly a central point. Here are also a few pious, devoted, praying people—but it is their unhappiness to be connected with others, whose hearts are upon the world. And there is a rising generation, who without evangelical instruction, will grow up in the errors and delusions that prevail around them. Religion cannot be expected to take deep root and grow at once thrifily in a soil like this. The people are generally ignorant and prejudiced. Unitarianism and Universalism suit their natural feelings—though the Gospel recommends itself to their consciences. Still they will not seek the truth, and they will not support it, while they feel their present indifference and aversion to it. If any thing be ever done here, it must be done by persevering missionary labor. Shall that labor be suspended and the whole region be given over to moral darkness? What say the churches of Massachusetts?"

#### PRISON DISCIPLINE.

FOURTH REPORT OF THE PRISON DISCIPLINE SOCIETY.—Extracts Continued.

#### Connection between Architecture and Morals.

We have thus given some general rules concerning architecture, as adapted to morals, for three periods of time, viz. the hours of retirement, hours for eating, and hours for labor. There remains another period, i. e. hours for instruction. The most important of these are those of the morning and evening devotions, the day school and evening school, and the Sabbath. For the first and latter hours, a chapel seems indispensable; though there are many public institutions in this country, where there is none; and where there is no chapel, there is generally found little or nothing which would adorn one. A pure and holy religion is no more likely, in public institutions, than elsewhere, to perform its morning and evening devotions in kitchens, work-shops, and night rooms. In general, therefore, where there is no chapel there is scarcely the form of religion. There are some exceptions to this remark, where an unusual zeal has carried Christians and ministers into work-shops, kitchens, and even dungeons, to perform their vows; but this kind of religious instruction is occasional, irregular, and inefficient, and is no better in a public institution, in producing reformation, than in the desert country, or infant colony. The moment the devout begins to blossom as the rose, a convenient place for public worship, in the form of a church, chapel, or commodious and pleasant apartment, will be provided; or rather, perhaps, in the order of time, the place of worship precedes joy and gladness. Why it should have been expected, that reformation in prisons should precede the ordinary means of grace, or why so many should be found despairing of reformation, while places for the use of these means in many extensive establishments are not thought of, in the construction, is not very strange, while the general laws of cause and effect remain in operation. If it be admitted, that there should be chapels or places of worship, it is not to be supposed, in this age, that those evils in construction will be permitted which were common a few years since, in places of worship, viz. seats in which the hearers shall face every way, and stair-cases in the body of the house and in sight of the congregation, on which the noise and sight of persons shall disturb the whole congregation; nor deep galleries, in the rear of which shall be large square pews, in which vicious persons may be concealed in their amusements from all those who would be disposed to prevent them. The modern and improved style of building, so that every hearer may see the speaker, and may be pleasantly seated facing the minister, needs no arguments to show its importance. It needs

no proof, that there is a close connexion in chapels between morals and architecture; and a retrograde movement, here, in reference to architecture, as conducive to morals, would be as painful, as an advance in the science would be pleasing, in all extensive establishments, with reference to those periods of time allotted to other purposes.

The only other point on which we propose to speak, in this connexion, is in reference to architecture as adapted to the period of time allotted to evening and day schools, either or both, where they can and ought to be instructed. The Sabbath school, in the house of refuge in New-York, is remarkable for its order and prosperity, in part, because there is a convenient place for teaching it. The common school in the almshouse in N. York, is one of the best among the public schools in the city, partly because it has an airy, spacious and healthy school-room, fitted up for the accommodation of the children, on the Lancasterian plan. In the house of industry, also, at South Boston, there is a very good school, because it has a pleasant, healthy, airy and commodious school-room. In the house of refuge in Boston, the building was not designed for the purpose to which it is now applied, and therefore the apartment appropriated to the instruction of the Sabbath is used as a school-room. In the prisons at Charlestown, Auburn, and Baltimore, the places used as chapels are used also for the Sabbath school. There are no evening schools in either of these institutions; nor are there any Sabbath schools in a very large proportion of the prisons, and almshouses in the land; nor was there such provision made in their construction for those periods of time, that might and ought to be allotted to instruction, which the interest of society, as well as the feelings of benevolence, require. Nothing can illustrate this more forcibly than a single glance at the school in the almshouse in the city of New-York. Here are assembled three hundred and fifty children, under the care and successful instruction of one teacher, with such assistance as he can derive from monitors, elected from among the children of the almshouse. At nine o'clock every morning, they are in their places, in a room so constructed, and with seats so arranged that every eye of this multitude of children may be fixed upon the teacher, while he opens the school by reading the word of God. With these advantages of construction, these children of paupers, at an expense of about \$3 each, per annum, for tuition, make as great progress in knowledge, and exhibit as good specimens of improvement in reading, writing and arithmetic, as can be found among children of the same age, in other schools. The only objection to it is, lest it should prove a bounty on pauperism; but this would be entirely removed, by providing, in every such establishment, places of labor for another period of time, so that paupers could be made to pay for such privileges. If this were done, avarice itself would not withhold that forecast, supervision, and benevolent attention, which would secure such results.

The practical application of these remarks, in regard to school-rooms of proper construction, are not more important to houses of refuge, and the children of the poor and vicious, than to children in factories and other extensive establishments, where it is desirable to give the greatest possible instruction, with the least possible expense. In all similar establishments, other things being equal, much depends on the existence, size, form and arrangement of the school-room.—I here should be a school-room; for without it there will be no school, and with it there will be a standing memorial of that for which it was made; so that months and years will not be likely to roll away without a recognition of the principle, that a period of time should be set apart for instruction. The school-room should be sufficiently commodious to admit all those who are to receive instruction; so ventilated as to preserve the health; and for such establishments there can be little doubt, that it should be arranged, on the Lancasterian plan.

Thus it appears that this Society shows the connexion between architecture and morals, in reference to four periods of time, which ought to include nearly the whole, i. e. the period for retirement, the period for eating, the period for labor, and the period for instruction.

Whether any good will result from this view of the connexion between architecture and morals, time will show. If it shall be the means of securing for large establishments, separate dormitories, admitting of easy supervision, orderly and not pernicious common halls, extensive and well arranged work-shops, suitable chapels and school-rooms, we shall see, in the progress of ages, whether in this particular our labor is in vain.

#### SABBATH DEPARTMENT.

#### EXAMINATION

OF CERTAIN DOCTRINES OF THE FRIENDS OF SABBATH MAILS.

PREFACE.—The immortal Washington, in his farewell address to the people of the United States, lays it down as an axiom, that "Religion and morality are the indispensable supports of all those dispositions and habits which lead to political prosperity."

This was the general opinion of the men of seventy six, and in accordance with it our venerable forefathers labored to spread the influence of Christian principles through our rising republic. But a class of politicians have lately made their appearance, who insist that this opinion is erroneous, and that instead of looking for political prosperity in the prevalence of religion and morality, we should consider piety as the enemy of civil liberty, and the devoted spirit of seventy-six as "an entering wedge" of intolerance and despotism. However extraordinary this new doctrine may appear, it has many advocates, and is exerting an influence which is beginning to be felt in our halls of legislation, and in the other departments of government, and is coming back with a fearful reaction upon the people. At such a time no voice should be silent, nor any hand idle, which can aid the cause of civil liberty, by checking the progress of national infidelity.

With a view of contributing, in some humble degree, to this laudable object, I design, in the following work, to place before my fellow citizens the leading sentiments of this class of politicians, discuss the merit of these sentiments, and point out the danger to be apprehended from their becoming prevalent in our country. SPIRIT OF SEVENTY-SIX.

#### CHAPTER I.

#### The Leading Sentiments of the New System.

The leading and distinctive sentiments of this new class of politicians may be summed up in the following articles.

I. The United States, in their national capacity, are not a Christian people, nor ought they to acknowledge the authority of any religion.

II. The government is not bound by the word of God, nor is it at liberty to know or respect his law.

III. Congress have a right to pass laws requiring our citizens to violate the precepts of Christianity.

IV. There should be no laws in our country to punish or prevent crimes against God and religion, however demoralizing they may be in their tendency, provided they do not interfere with the rights of others.

V. Christians and moral men have no right to associate together to discountenance, by their influence and patronage, wicked and immoral practices.

VI. The prevalence of religion through our country would endanger the liberties of the people.

These, fellow citizens, are some of the leading sentiments of that class of men, who are marshaling themselves against the religious institutions of our country, and who are daily making proselytes and gathering strength.

I am aware that to thousands it will appear incredible, that sentiments so at war with the holy scriptures, and with the doctrines laid down by the best writers on public law, and so entirely subversive of the best interests of society, could be held by any great number of the American people. But however incredible it may appear, the existence of such a party can no longer be doubted, and some recent events have shown, that among them are men high in office and in influence.

#### CHAPTER II.

#### Examination of the first article in this New System.

Having placed before the public, in my first Chapter, the leading sentiments of that class of politicians who would exclude Christianity from the government, I shall, in this chapter, discuss the question, whether the United States, in their national capacity, are a Christian people, and as such bound to acknowledge the authority of the Christian religion.

The religions of the earth may be divided into Pagan, Mahomedan, Jewish, and Christian.

None will pretend that we ought to be considered a nation of Pagans, Jews, or Mahomedans. We must either, then, be a nation of Christians, or of infidels. But would the sons of America be willing to be denominated an infidel nation? This I cannot for a moment believe.

The great majority of the people still venerate the religion of their fathers, and the infidels in our country know this too well to bring the question to an issue on this point. Instead of doing this, they would amuse us with a fanciful distinction between the nation and the people of whom the nation is composed, and would endeavor to persuade us that whatever may be the religious character of our citizens, still in our political capacity we are not a Christian nation, and are not at liberty to acknowledge the authority of any religion. It may have a tendency to expose the simplicity of these men, if we should inquire what a republican government is, and from whence it derives its authority. It will be perceived by a reference to the title of our laws, that every legitimate act of the government is nothing more nor less than an expression of the will of the nation. All proceeds in the name and on the authority of the people.

By what logic, then, can it be proved that there is such a radical difference between the religious character of the people at home, and the religious character of that same people in congress assembled? Or in other words, if the religious character of the people of these United States, when they are dispersed through the nation, be that of a Christian people, who are disposed to acknowledge the authority of the Christian religion, what is there to change that character when it is expressed through their representatives in congress? The celebrated Burke once remarked, that "these who were Christians in England seemed to become unchristianized when they went to India;" but these new politicians would persuade us that this Christian nation should not only become unchristianized, but should assume the garb of infidelity, the moment it assembles at Washington to transact its political business.

But we are gravely told by these men, in support of this strange distinction, and of the doctrines connected with it, that the people of these United States have adopted a written constitution, that they have not, in that instrument, acknowledged the authority of any religion, and consequently cannot, in their political capacity, be a Christian nation, or acknowledge the authority of the Christian religion. I will here admit, that the people (so far as human power is concerned) have an original right to establish for themselves, such form of government as they may choose, and that their original will, fairly expressed, when exercising such right, is binding upon the government. But it is not true, (as is strangely supposed by some,) that the written constitution is the only thing to be appealed to for determining what the public will was at the time of organizing their government.

The constitution, so far as it goes, is the highest evidence of the original public will; but that instrument is to be considered only as the great outlines of the national compact; and when it is either silent, or doubtful in its construction, on any fundamental point, other evidence of the original public will is admissible, and must be resorted to, for determining its construction or supplying its deficiencies.

It could not therefore be inferred, though the constitution were silent on the subject, that it was the public will of the framers of our government, to cast off the authority of the Christian religion.

The primitive fathers of the American people descended from a Christian nation, and most of them emigrated to this country for the sake of religious liberty, which they considered infringed by the arbitrary establishments of Great Britain. When they came over they brought their Christian institutions and religious attachments along with them. While they were colonies they uniformly manifested their belief in, and love for, the Christian system; and when they cast off their foreign yoke, and engaged in the war of the revolution, they made frequent public professions of their reliance upon the providence of God, and of their faith in the Lord Jesus Christ. In 1776, when they were entering upon the struggle for independence, we find the Congress of the United States adopting a resolution for a national fast, in which they use the following appropriate language: "Resolved, That it becomes the indispensable duty of these hitherto free and happy colonies, with true penitence of heart and the most reverend devotion, publicly to acknowledge the overruling providence of God. Congress, therefore, desirous to have people of all ranks and degrees duly impressed with a solemn sense of God's superintending providence and of their duty devoutly to rely, in all their lawful enterprises, on his aid and protection, do earnestly recommend, that Friday the 17th of May next, be observed by the said colonies, as a day of humiliation, fasting and prayer; that we may, by a sincere repentance and amendment of life, through the merit and mediation of Jesus Christ, obtain his pardon; and if our unnatural enemies, continuing deaf to the voice of reason and humanity, are inflexibly bent on war, it may please the Lord of Hosts, the God of Armies, to animate our officers and soldiers, earnestly



beseeching him to bless our civil rulers, and the representatives of the people, preserve and strengthen their union, inspire them with an ardent, disinterested love of their country, and direct to the most efficacious measures for establishing the rights of America; that he would graciously bless all the people, and grant that a spirit of incorruptible patriotism, and pure and exalted religion, may universally prevail." This public recognition of the Christian religion was renewed frequently during the war. Devotion to God and reliance on his providence were then the order of the day, and the nation waited for help from on high.

Under this view of the character and feelings of the men who obtained our liberties and organized our government, nothing short of an explicit declaration on their part could justify the belief, that they would cast off the authority of God, and trample under foot his holy religion, the moment they had obtained their liberty. No such explicit declaration can be found; but on the contrary we find that the convention who framed our constitution, after they had recognized the Christian Sabbath as a day of rest, by excluding it from the days given to the president to return the laws submitted to him for his signature, acknowledged Jesus Christ to be the Lord of himself and of the people whom they represented. By turning to the clemency of the constitution, you will find the following interesting words: "Done in convention, by the unanimous consent of the States present, the 17th day of September, in the year of Our Lord 1787." Here let me ask, who was it that the illustrious Washington and his co-workers, when acting for the States in forming that instrument, acknowledged as their Lord? Was it not the Lord Jesus Christ, the same Saviour who was publicly recognized and worshipped by the Congress of seventy-six?

The constitution, then, explicitly recognizes Jesus Christ as the Lord of this highly favored nation; and the conclusion is irresistible, that its framers, and the people who adopted it, intended that the government should be a Christian republic, free from all religious tests, and religious establishments, but under the moral discipline and salutary regulations of the word of God.

## RELIGIOUS INTELLIGENCE.

### AMERICAN BOARD OF MISSIONS. BRIEF NOTICES.

From the Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions, as read before the Board, at Albany, on Wednesday and Thursday, the 7th and 8th inst.

The report opened with an allusion to the general advance of the operations of Christian benevolence, and to the increasing interest there to be expected, at successive anniversaries of our large and religious Societies.

A respectful and affectionate tribute was then paid to the memory of the Hon. John Hooker, and the venerable and illustrious John Jay, members of the Board, who died within the last year. Both these honored and noble spirits were distinguished by their pious attachment to the cause, in which the Board is embarked.

**BOMBAY.**—The newly arrived missionaries, are principally engaged in the acquisition of the native language. Mr. Graves continues to preach the Gospel to the Marathas, in every way in which he can get access to them, and his opportunities are frequent. There appear to be individual cases, in which the power of the Gospel has been experienced, by persons of different nations and languages.

The press is sending forth a second edition of the New Testament. The issue of this edition is borne by the British and Foreign Bible Society. Tracts are printed also, and in a rapid course of distribution.

The schools of the mission contained about 1,100 boys, and nearly 600 girls. The advance of public opinion, in favor of female education, was very perceptible. The missionaries express their high gratification that Miss Farrer had come out, with a view of devoting herself to that part of the work.

The Brahmins are said to be losing their hold of the people, so far as the progress of knowledge has extended. An appeal for additional laborers is made to the American churches.

**CEYLON.**—The Mission Seminary at Batticaloa, in which the most promising young men are receiving a more thorough education, with a view to their being ministers of the Gospel, or employed in other useful stations, contains 78 scholars. The preparatory school at Tillymore, from whence the seminary is supplied, contains 100 boys. The number of girls in the Female Boarding School at Ooderville, was about 20—making the whole number of boarding scholars more than 200.

There were between 50 and 90 scholars under the care, and at the expense, of this mission, in neighboring villages, the pupils living with their parents. The number of such pupils amounts to about 3,600.

The field for distributing tracts, in connection with this mission, is growing wider, and will be almost unlimited. The inhabitants of the neighboring countries speak the same language, and are exceedingly desirous of receiving Tracts and portions of the Scriptures.

**WESTERN ASIA.**—Mr. Temple, recently from this mission, has been employed during the year past in visiting Antioch, pleading the cause of missions, and promoting religion in our churches.

The missionaries at Beyroot, having been compelled by the present war to resort to Malta, are engaged in translations, and in maturing plans for future labors. Their attainments in the Arabic, Turkish and Modern Greek languages, are such as to give them a great advantage in their future labors.

The American Mission Press at Malta sent forth 124 books and tracts, from the commencement of operations down to the last day of December, 1829; viz. 72 in Modern Greek, 47 in Italian, and 5 in Armenian-Turkish. The number of copies printed, is 211,850. Among the books printed are the Pilgrim's Progress, the Saint's Rest, Porteus' Evidence, the Dairyman's Daughter, Payson's Address to Seamen, and the Shepherd of Salisbury Plain. The works printed by the press, are executed in a beautiful style of printing; particularly the Tracts in Armenian-Turkish, of which a sufficient number are printed to form a volume.

The Armenian ecclesiastics are of great service in translating and circulating for the press.

The Committee stated at some length the agency of Mr. Anderson's agency, and his travels in Greece, so far as they had been ascertained.

### AMERICAN INDIANS.

At the close of the report of the Cherokee Mission, the Committee thus express themselves on the question of removal:

"At the present time, the eyes of America, and of not a few individuals in Europe, are directed to this tribe, on account of the measures, which are in contemplation for their removal. The Cherokee are a brave and warlike people, and regard to the question, whether they are to reside on the lands which they received from their fathers, or be constrained to migrate to a country for which they have no attachments, and which, in their view, will be an inconvenient resting place of a few years, whence, as they apprehend, they shall be driven away, dispersed, and destroyed. This is undoubtedly the general, if not the universal, state of feeling among them; and it is certain, that such a state of feeling must, so long as it exists, be a great hindrance to those improvements, which have been for some years in progress, and which it is the special object of this Board to promote."

"It has been a subject of serious deliberation with the Committee, how far it became them to express any opinion, with respect to the removal of the Indians which is now so much agitated. It has always been a great question with them, that it is not expedient for religious societies to take part in any questions merely political; and the missionaries under their direction have been uniformly instructed not to interfere with the political, commercial, or municipal affairs of the natives for whose benefit they were sent forth. It has not been thought a violation of these principles, however, for the missionaries among the Cherokees to assure them, that they might rely upon the justice of the United States, and that all the treaty stipulations with them would be honorably fulfilled. By giving such assurances, the missionaries supposed, that they were doing what was right and proper in itself, and what would meet with the decided approbation of the general government. The agents of the United States among the Indians have, it is believed, been in the constant habit of giving similar assurances, in pursuance of their official instructions. As to any decision of the Cherokees in regard to their secular interests, the missionaries have scrupulously refrained from giving advice."

"The Committee feel bound, on this occasion, to declare that, in their judgment, no Indians should be compelled to leave the land which they derived from their ancestors, of which they are in peaceable possession, and which have been guaranteed to them by solemn treaties. In all negotiations with them, on the subject of removal, it must be obvious, that the terms should be just and reasonable in

themselves; that the acceptance or rejection of them should be left to the free and unbiased determination of the Indians; and that any proceeding, in opposition to these principles, would be altogether unjustifiable, and such as should never be expected from a Christian people."

"Deeply impressed with these views, the Committee would affectionately recommend to the members of the Board and to the Christian community, to offer up fervent and unceasing prayers to the God of heaven, that all the measures, which may be adopted in relation to the Indians, may be dictated by justice and benevolence; and that the efforts which may be made for their temporal and spiritual welfare may be crowned with entire success."

### SANDWICH ISLANDS.

**Opposition to the Missionaries.**—On this subject the Committee say: "The opposition to the work of the Lord in these islands, though it may bring inexpressible misery upon the guilty souls who are thus deluged, is however, by every compassionate man, and though it doubtless has corrupted some of the natives, and withheld many from the influence of the Gospel, yet it has been so overruled, as to have prevented other evils of great magnitude, and thus indirectly have aided the progress of truth. It made the missionaries feel more strongly than they otherwise might have done, the necessity of mission. It taught them to look to God as their powerful deliverer. It impressed upon their minds the urgency of the case in which the heathen stood, it respected the wisdom of the Lord in the course he pursued for if there was any delay the enemy might get fatal possession of their souls. By exhibiting the true nature of sin, with very little disguise, it afforded the natives the means of judging between the character of the missionaries and that of their oppressors."

"The committee would by no means undertake to predict what will take place in these islands during the remainder of the struggle, which is going on. As to the final issue there can be no doubt. But how far the God of this world may be permitted to rally his forces, and gain a partial victory; and how far the lands of the new world may be made to feel the terror of the Lord, and how far the natives may be made to feel the power of the Gospel, it is impossible for man to foresee. One thing is clear, however, and that is, that the friends and supporters of the mission, should be prepared to persevere, and to persevere to the end, for the work of the Lord is not yet finished. Our Christian community can supply. And there never probably was a case, in which care, vigilance and evangelical teaching could do more for a people in a few years, than the same things seem likely to do for the inhabitants of the Sandwich Islands, if the faithful visitations of our Heavenly Father should be continued."

**Catholic mission to the Islands.**—In the year 1826, a Catholic mission consisting of three ecclesiastics and six seculars, sailed from Bordeaux, for the Pacific Ocean, having the Sandwich Islands particularly in view. The mission was undertaken, probably with the knowledge of the French authorities, civil and ecclesiastical. "The general fact of the embarkation was known to the committee of this Board, soon after it took place, and no small solicitude was felt, lest the introduction of an imposing superstition, under the garb of Christianity, should be followed by serious and permanent mischief. It did not seem advisable to take any notice of the matter in either of the two last annual reports; but now the time is so far developed, and so extensively known, that a brief account of what has transpired concerning it may be proper."

"It is probable that the attention of the Catholic Church was attracted to the Sandwich Islands by what was published concerning them in France, as having been derived from the missionaries. Just at this time it happened that John River, a Frenchman of loose character, was on a visit to the Islands, after having been expelled from the country. He gave glowing descriptions of the climate and soil, and pretended that he had large possessions received from the chiefs, and it was by his advice, as the missionaries declare, that their mission was commenced. He appears to have flattered them, and his flattery has not been able to fool them."

"The missionaries arrived at Honolulu in the summer of 1827. They appeared to be poor and not to know very well what they were to do. The government was very unwilling that they should disturb the quietude of the Islands, in which they could plead that they were short of provisions, and could not give them a passage back, and they were therefore suffered to remain. The chief ecclesiastical had died on the passage; two seculars have left the Islands; and two ecclesiastics, a farmer, and two mechanics are still here. River has failed in his promises altogether, and the government being averse to their settlement, the company landed in very unpropitious circumstances. For some time they kept themselves much secluded, from an apprehension that they should be ordered away by the government. The farmer and mechanics are now engaged in several employments, and like other foreigners have received some favors from the government of the Islands. The ecclesiastics are devoting themselves to the acquisition of the language. They declare their object to have been, in coming to the Islands, the teaching of their religion. They held a meeting of some kind on the Sabbath which is attended by a few foreigners and occasionally by natives. The natives appear to take little interest in the service, as it is unintelligible to them. It does not appear that they have any service in the native language. On their part, they teach their religion to some attendants of the king, a native replied that it was just like their old worship. They have no countenance from the government or from any of the chiefs. They have offered to administer baptism, and have baptized two children of foreigners according to the rites of the church. There is evidence enough that the prodigal part of the foreigners most cordially wish success, and will do what they can to ensure it. Indeed, it is morally impossible it should be otherwise."

"The friends of our country at the Islands and of human happiness cannot be sufficiently thankful, that so much light has been diffused among the people before the occurrence of this unexpected visitation. There must be an abundance of materials, however, from which it might be expected that a Catholic priesthood would make proselytes. In regard to this danger, and any danger to be no adequate to the missionaries, except in compelling our brethren and their precious charge, to God and the word of his grace, which is able to build them up, and to give them an inheritance among the sanctified."

### GENERAL SUMMARY.

The report concludes with the following paragraphs:

"In looking back upon the transactions of the year past, the Committee can confidently say, that there have been so many encouragements within a single year. The number of learners, in the schools of the missions under the care of this Board, has greatly increased. The number of readers of the Holy Scriptures is of course multiplied, and the number of their friends for their being multiplied hereafter to an indefinite extent."

"Printing establishments are at work, sending forth their publications by thousands weekly, among various tribes and nations, to which this institution has thus been the instrument of bringing abundant and valuable value. Translations, principally of the Scriptures, are made, and making, by the missionaries of the Board, into ten languages spoken by heathens. The influence, commencing in this manner, will become wider and deeper, till it shall be available to the universal prevalence of truth and holiness."

"Though death has repeatedly invaded the number of the ordained missionaries, and some have been withdrawn from the service in other ways, yet the vacancy thus occasioned is more than supplied by young men, who have recently consecrated themselves to the work. Seven of this character, having completed their studies, are now engaged in their studies at Andover and Princeton, and several of them having labored for a season as agents of the Board, are expecting to be sent to the Islands, and others to the scattered remnants of the American Indians."

"But the great and distinctive encouragement of the year past is, that the Holy Spirit has been poured out more extensively than heretofore, and a most cheering attestation has been given to the efficacy of the Gospel, as dispensed by the missionaries of this Board. The Committee need only advert to the details, which have appeared, in the account of the missionaries at the Sandwich Islands, and among the Cherokees. The latter case is the more remarkable, as the natives have been exceedingly slow to leave the Gospel, and very difficult of apprehending its truth. But all at once, as if informed by the same living principle, they start into vigorous action. Numerous individuals, who had seemed scarcely more accessible to the influence of exhortation, argument, or invitation, than the trees of the forest, are now seen, in the most attentive and deeply interested hearers, anxious inquirers, and truly converted men and women. From a state of entire apathy they suddenly exhibit exquisite sensibility, tenderness of conscience, hatred of sin, love to the truth, reverence for the word of God, and especially for the Scriptures, and an affectionate trust in Christ as the Redeemer of their souls. At least these are the appearances; and on philosophical principles, it is scarcely, if at all, less difficult to account for these appearances, than for the reality of the change, which they seem to undergo. But the manifestations of divine grace are not confined to the Cherokees, and the natives of the Sandwich Islands. Among the Cherokees, the Chickasaws, the children of Chipewy, and the Stockbridge Indians, there have been striking instances of conversion, and, at the same time, there is a manifest increase of the power of religion."

"If it shall appear in the final day, that five hundred heathens, of different nations, scattered in regions far remote from each other, and from us, have become experimentally acquainted with the Gospel during the year past, and have

thus entered upon a course of boundless beneficence and happiness, and if five thousand others have become, for the first time, deeply serious and prayerful, and are brought into circumstances, which often issue in true conversion; and these are very moderate estimates;—if these things appear, in the final day, with all their train of consequences, to the glory of the Lord, to the praise of his influence, his beneficence, and his prayers, the efforts of our brethren among the heathen, for the salvation of perishing millions? Who will not regret that he has not put forth more strength, and given himself to the work with more entire self-consecration?"

**Case of Lieutenant Percival.**—Documents were read relative to the trial of Lieutenant Percival, of the United States Ship Dolphin, for the outrages committed by him and his crew in the missionary at the Sandwich Islands. The trial having been instituted on complaint of the Prudential Committee to the Secretary of the Navy, and it appearing from the documents that the Secretary of the Navy, although long since requested, had not yet communicated the result of the trial, the following resolution was adopted by the Board:

**Resolved,** That the Secretary of the Navy be respectfully requested to communicate to this Board the decision of the court of inquiry in relation to the complaints of the Board against Lieutenant Percival, and the proceedings of the government thereupon, and that the President and Vice President of this Board be requested to communicate the preceding resolution to the Secretary of the Navy."

### THE CHOCTAW INDIANS.

"From documents which we received a few days since, in a letter from a friend residing in the State of Mississippi, we perceive that the United States Government are proceeding to the same measures for the removal of the Choctaws which have excited so much, and such merited censure in the case of the Creeks and Chickasaws. Unless they remove, the Choctaws are threatened with the loss of Mississippi, i. e. with the annihilation of their independence, with the loss of their lands, and the loss of all on earth that men hold most dear. The demand is for their country, or their liberty. It is a cruel alternative, and will confer deep disgrace on those who present it." Col. Ward, an agent of the U. S. government, attended the court of the chiefs of Col. Deane's District, which was also attended by Col. Garland and his head men from another District. Col. Ward read a letter to himself from the Secretary at War, in which the President urged them to make up their minds to remove beyond the Mississippi river, and decided his present aim to prevent the Choctaws from settling on the western side of their present country. The President ascribes the opposition of the Indians to emigration mainly to the interference and bad counsel of vicious white men who gain a place in the Nation. These are not to be removed, unless a permit from the agent, except those who are married to Indians. And even the latter are to be sent away forthwith, "when found to be disorganizers and seeking to thwart the policy and views of the government." Col. Folsom replied, that the white men who have married Choctaw women, should be removed, as they are a permanent mischief. It did not seem advisable to take any notice of the matter in either of the two last annual reports; but now the time is so far developed, and so extensively known, that a brief account of what has transpired concerning it may be proper."

"It is probable that the attention of the Catholic Church was attracted to the Sandwich Islands by what was published concerning them in France, as having been derived from the missionaries. Just at this time it happened that John River, a Frenchman of loose character, was on a visit to the Islands, after having been expelled from the country. He gave glowing descriptions of the climate and soil, and pretended that he had large possessions received from the chiefs, and it was by his advice, as the missionaries declare, that their mission was commenced. He appears to have flattered them, and his flattery has not been able to fool them."

"The missionaries arrived at Honolulu in the summer of 1827. They appeared to be poor and not to know very well what they were to do. The government was very unwilling that they should disturb the quietude of the Islands, in which they could plead that they were short of provisions, and could not give them a passage back, and they were therefore suffered to remain. The chief ecclesiastical had died on the passage; two seculars have left the Islands; and two ecclesiastics, a farmer, and two mechanics are still here. River has failed in his promises altogether, and the government being averse to their settlement, the company landed in very unpropitious circumstances. For some time they kept themselves much secluded, from an apprehension that they should be ordered away by the government. The farmer and mechanics are now engaged in several employments, and like other foreigners have received some favors from the government of the Islands. The ecclesiastics are devoting themselves to the acquisition of the language. They declare their object to have been, in coming to the Islands, the teaching of their religion. They held a meeting of some kind on the Sabbath which is attended by a few foreigners and occasionally by natives. The natives appear to take little interest in the service, as it is unintelligible to them. It does not appear that they have any service in the native language. On their part, they teach their religion to some attendants of the king, a native replied that it was just like their old worship. They have no countenance from the government or from any of the chiefs. They have offered to administer baptism, and have baptized two children of foreigners according to the rites of the church. There is evidence enough that the prodigal part of the foreigners most cordially wish success, and will do what they can to ensure it. Indeed, it is morally impossible it should be otherwise."

"The friends of our country at the Islands and of human happiness cannot be sufficiently thankful, that so much light has been diffused among the people before the occurrence of this unexpected visitation. There must be an abundance of materials, however, from which it might be expected that a Catholic priesthood would make proselytes. In regard to this danger, and any danger to be no adequate to the missionaries, except in compelling our brethren and their precious charge, to God and the word of his grace, which is able to build them up, and to give them an inheritance among the sanctified."

### IRELAND.

The following extracts are from "a zealous and devoted minister" of the Episcopal church in Ireland, to his correspondent in this country, communicated for the Philadelphia Recorder.

"**Cavan, July 10, 1829.**—'Respecting the feelings and conduct of the clergy of our establishment I can corroborate the statement made in my last communication, from further experience. Clerical meetings, as they are called, are now becoming general in every part of the country, and at one time or another, we are delighted to find such a spirit existing. These are private meetings, exclusively of the clergy, for the purpose of reading the Scriptures and prayer. In these, conversation of the most interesting kind is engaged in, and the most hearty and sincere expressions of respect, praise, and affection are manifested in the most touching manner. They are held about once a month. When on this subject, I cannot avoid expressing my regret as to the state of the Presbyterian church here—Arianism is awfully spreading, and I fear that true evangelism is waxing cold. On their part, they have been within the last twelve months, and two distinct congregations are formed. The Synod of Ulster which met at Lurgan last week, presented a most gloomy picture to the serious mind. Nothing but violence and mutual recrimination seemed to pervade the proceedings, and the matter of discipline and excommunication, and the enemies of Protestantism, and a grief to its friends. The subject of Arianism was not the immediate matter of discussion. This is to be tried in August, and I think a schism will be the consequence."

"I suppose you have been led to the conclusion, that the great question of Catholic Emancipation has at length been settled. The Roman Catholics are free, but I am sorry to say that the tranquillizing effects of the measure so confidently calculated on by its advocates, have not at all followed. The Roman Catholics are more violent than ever, and are more determined to be no adequate to the missionaries, except in compelling our brethren and their precious charge, to God and the word of his grace, which is able to build them up, and to give them an inheritance among the sanctified."

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**Western Africa.**—Mrs. Willmott, wife of the Rev. J. G. Willmott, after laboring in Sierra Leone for more than 16 years in connection with the Church Miss. Soc., with such a measure of health as enabled her to maintain her post during that whole period, departed in peace at Freetown, on the 28th of April. An attack of fever, which she was debilitated by previous indisposition, carried her off in three days. She was, through Divine Grace, prepared for death.

## BOSTON RECORDER.

WEDNESDAY, OCTOBER 28, 1829.

### THE INFREQUENCY OF REVIVALS.

There must be a cause for the general suppression of divine influences at the present period, however difficult it may be for human wisdom to discover it. God does nothing in vain. Especially, he does not cover with a cloud the daughter of Zion, and shut up the windows of heaven from the souls of men, without some wise and holy reason, or without some adequate cause. Having begun to bless his churches in this land in a peculiar manner, and having continued this course with short intervals for many years, he cannot now have forsaken them for so long a time without some great occasion.

Equally manifest it is, that the cause must be in men, and not in God. It is written, "Draw nigh to God, and he will draw nigh to you." "The Lord is with you while ye be with him; and if ye seek him he will be found of you; but if ye forsake him he will forsake you." "The Lord is nigh unto them that call upon him, to all that call upon him in truth." To his backsliding church God said by his prophet, "O that thou hadst hearkened unto my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea." Whatever we may ascribe to the sovereign good pleasure of God; whatever delay occurs in waiting for the set time to favor Zion; still we see not yet all things put under the sceptre of Immanuel, and the earth is not full of the knowledge of the Lord. We are warranted to say and believe, that Christ is waiting for his kingdom, that God has no pleasure in the destruction of sinners, and that the heavens are full of showers of blessings ready to be poured upon the earth till there is no room to receive them. When God ceases from the work, therefore, there must be some cause in men; in the impotent world, in the church, or in the ministry, in one, or in two, or in all combined.

Doubtless the cause is a sinful one. We never fall from God but by our iniquity. God is not capricious to withdraw his special favors for trivial causes. He is not swift to take vengeance for minor provocations. He is long-suffering, and abundant in goodness, and a thousand times repenteth him of the evil, and does not stir up all his wrath against his transgressors as numerous and great. But there are bounds which his patience cannot pass; and when his honor requires it, he draws a dark cloud before him and looks back the face of his glorious throne. We may rest assured therefore, that he has beheld our iniquity and that it is greatly increased over our heads, or he would not have brought upon us this dire calamity.

The cause must be searched out and removed, before God can return to us in mercy and revive us again. God is saying to us, "Purge out the old leaven;" "put away the evil of your doings from before mine eyes;" "search out and destroy the accursed thing." The cloud of mercy has gone up from the sanctuary, but waits on the adjoining hills to return to us when we shall have humbled ourselves under the divine rebuke. We are reproved; but God waits to be gracious and to return with blessings. Now we cannot expect his return, till the Achan is exposed and put away. The sin which has provoked him to jealousy, will forever separate between him and us, unless it be repented of, confessed and forsaken. Every individual believer, every individual church, finds returning mercy after a season of darkness and rebuke, only by deep humiliation and penitence for sin. And if any special or prominent sin has hid their Lord's face from them, that sin must be renounced or it proves an insurmountable barrier to all reconciliation. So there must be one or more prominent offences in the churches at large, by reasons of which our whole Zion is in sackcloth; offences which call for general repentance and united confessions; offences which must be lamented and forsaken, before general tokens of returning favor will be manifested. While our transgressions are upon us, we shall pine away in them and God will withhold his genial influence. When he marked our transgressions and withdrew his Spirit, he went up into his place until we should acknowledge our offences and seek him early.

Possibly a diligent search might discover a combination of sinful causes, rather than one giant iniquity; different sins lying upon different portions of the community, rather than one common to them all. One church or congregation may have provoked the holy One by a peevish spirit, another by unbelief, another by worldly conformity, another by vain-glory, and so on through the long catalogue of abominations; and almost the only ground of agreement may be, that all have consented at the same time to depart from God, and each to offend him in his own way. Each therefore must search out the evil it has itself done, whether it has sinned alone, or in company with others. A general repentance is requisite, whether every family must mourn apart, each heart knowing its own bitterness, or whether all eyes are directed to some great and prominent offence. We should probably find, that local and separate provocations have had a combined influence; and that some particular evils have had a general prevalence, preying on the living energies of the church as doth a canker.

But searchings of heart and united confessions of sin may avert the calamities we suffer. Our backsliding need not be perpetual, for a faithful and humble inquiry may discover our error; deep repentance and importunate prayer may remove it; and the stumbling block of our iniquity being taken up, the Head of the church will not then be angry against the prayer of his people. He will then bury our transgressions in the great deep, and demolish every separating wall. Let us search and try our ways and return to the Lord our God; and thus prove by our joyful experience, that his mercy is not clean gone forever.

### CHRISTIAN ALMANAC, FOR 1830.

Christians will do well to promote the circulation of this work. It cannot fail to exert an influence favorable to the evangelical movements of the age, to personal piety and social morality, in every family into which it gains admission. The number for 1830 contains a great variety of anecdotes, many valuable hints to the young—to farmers and men of business—and the path of the fact hitherto brought to light in reference to the cause of Temperance, and the sanctification of the Sabbath. Editions being adapted to 22 of our principal cities and towns, some one or more of them is sufficiently accurate for use in any part of the United States. The work comprises 26 pages in printed covers, price 6-14 cents single, with a liberal reduction by the quantity, and may be had of A. Russell Agent, Hanover Church, or Messrs. Lincoln & Edmunds, Boston. [Com.]







